

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Louis Freeman, York-hill Farm, Loughton, Essex, of whom copies of the Constitution and Rules may be had upon application.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

AN ORATION WILL BE DELIVERED BY

MR. J. J. MORSE,

Under the influence of his Spirit Guides, on SUNDAY EVENING, 13th SEPTEMBER, in CLEVELAND HALL, 54, Cleveland-street, Fitz-roy-square.

SUBJECT:—MAN, HIS GENESIS AND DESTINY.

The doors will be open at 6.30, and the chair will be taken at 7 o'clock, precisely. Admission FREE to the body of the Hall, Reserved seats by ticket 1s.

Tickets for reserved seats may be obtained at the "Pioneer of Progress Library," 4, Kingsgate-street, Holborn, W.C., or at the door on the evening of the meeting.

An opportunity will be given at the close of the meeting to friends and visitors of contributing towards the expenses.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

TO THE READERS OF "THE MEDIUM." Answer to William Howitt's Letter on the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. By ALGERNON JOY ("Idol.") Published by E. W. Allen, Ave Maria-lane. Price One Penny.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

A MEETING of the active members and friends of this Association was held on Sunday, the 26th day of October, 1873, to take into consideration the best means to adopt for the consolidation of the society. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus.

The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

As soon as a sufficient number of members is enrolled, a meeting will be called, at which a permanent committee will be elected for the management of the society.

The provisional committee earnestly solicit the co-operation of all who desire the spread of the true and ennobling principles of Spiritualism.

The public meetings of this association are held, *pro tem.*, at the Temperance Hall, Grosvenor-street, every Sunday afternoon, at 2.30, except when other arrangements are made, of which due notice will be given.

RICHARD FITTON, *Secretary pro tem.*

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VERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood, where several circles were formed, some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1869, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, of becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

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Seances are held for Members and Friends on Sunday Evenings, doors open at 6.30, to commence at 7; and on Tuesday and Thursday evenings, doors open at 7.30, to commence at 8.

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THE next monthly social meeting of the society, will be held at the above address on Monday evening, September 7th, at half-past seven, when it is hoped every member will be present. Friends also desirous of joining the Association, are cordially invited to attend. Admission Free.

Discussions will also be held here on the following subjects, viz.:—
Wednesday, Sept. 9th.—Will the establishment of a National Association of Spiritualists be beneficial to the cause and progress of Spiritualism?

Wednesday, Sept. 16th.—Are the phenomena of modern Spiritualism similar to those related in the Old and New Testaments?

Wednesday, Sept. 23rd.—Are the teachings of modern Spiritualism in harmony with those of the New Testament?

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CHARLES HUNT, *Secretary*.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FIVE. NUMBER ELEVEN.

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Temporary Offices—4, Fitzroy-square, W.

NATIONAL ORGANISATION OF SPIRITUALISTS.

SINCE the meeting at Liverpool, at which all the chief towns and local societies of Spiritualists in the United Kingdom were officially or unofficially represented, and it was unanimously resolved to form a friendly National Association of Spiritualists, whose officers should be elected by vote by ballot, the work of national organisation has gone on steadily and successfully. But in trying to get the small local societies to declare that they will work in friendly harmony with the National Association, it has been found that some of the more uninformed members have been prejudiced against the step, in consequence of Mr. Burns, a spiritual bookseller in London, having printed and circulated some unfounded statements that the Association intends to oppose him. In the first place the people already connected with the movement are too honourable to entertain the idea for a moment of opposing an honest tradesman; in the second place the Association includes persons who have presented Mr. Burns with hundreds upon hundreds of pounds as free gifts within the past few years; in the third place two of the members of the National Association—Mr. Martheze and Mr. Joseph Mylne—are now between them presenting Mr. Burns, as a free gift, with nearly enough money regularly and annually to enable him to live rent free; and in the fourth place, if malicious people wished to injure a bookseller in his business, they could do it without going to the absurdly gigantic step of forming a National Association. Two or three spiteful persons could do it simply by starting another bookseller in the same street, and giving him money enough to enable him to sell his goods under cost price, supposing they could find a man capable of accepting the position of a vendor of commodities under cost price to the injury of his neighbours.

The reason why the doings of this honest man are, for the moment, of sufficient importance to require notice in a newspaper is, that he some time since started a newspaper, or trade circular, of his own, and by running heavily into debt with tradesmen and others—which fact he has published himself—and by publicly asking people to give him money, he has for years been enabled to sell his journal, *The Medium*, under cost price; the capital of the public was used in this way, perhaps with good motives, to undersell his neighbours, and to gain the attention of the poorer Spiritualists, who were obliged to buy the cheapest journal. We know one person who was enormously injured by the said underselling, and paid out heaps of money in silence for some years, rather than say one single word publicly which might be mistaken as a key-note of dissension in Spiritualism. After he had been enormously fined in silence, before saying a word, he spoke out, and some Spiritualists of high principle repaired a portion of the unintentional injury they

had done; but not a few—who would not have sacrificed anything themselves for the sake of peace and love under similar circumstances—then cried “See how quarrelsome these people are.” Having obtained the ear of poor people, by means of a journal issued under cost price at the public expense, Mr. Burns is now using the power thus gained against many of those, like Messrs. Mylne, Martheze, and other members of the Association, who gave and are giving it to him, by announcing to his simple-minded readers that his benefactors, the members of the National Association, have started the Association to oppose him. This many poor, uneducated people in the country, and some of the members of the Marylebone Society firmly believe, for he actually stands in relation to some of these exactly the same as a Pope. Owing to the accidental circumstance of so much public capital having in the past been thus unwisely, but kind-heartedly, thrown without discrimination to a person who showed ability in making a great outcry for it, a temporary power has been raised which is now used in the attempt to sow dissension wholesale throughout the Spiritual movement in the way described.

Of course it was open to the National Association or its secretaries to deny his unfounded statements—which they did—but his plan of action was then exceedingly simple, namely, he refused to print their letters, which were very brief ones, since it was scarcely necessary to say more than that the statements he published were the unfounded fabrications of whoever invented them. Here is one of the letters which he refused to print, and others will be found in the back numbers of *The Spiritualist* :—

WHERE THE CARCASE IS, ETC., ETC.

To the Editor of “*The Medium*.”

SIR,—I am instructed by the Council of this Association to request you to publish their emphatic denial of the correctness of the statements under the above heading in your last number.

The Association has never, collectively or individually, practised or sanctioned any “persecution or misrepresentation of the Institution, or those connected with it;” nor are they aware of any such persecution or misrepresentation having been practised by any of their members. And further, they have never deputed any one “to negotiate an alliance” with you, or to make you any such offers as you state to have been made to you by Mr. Hoskins.

(Signed) EMILY KISLINGBURY, Hon. Sec.

British National Association of Spiritualists,
2d March, 1874.

The clear-headed and intelligent Spiritualists connected with the local societies, men who from their capacity are unanimously elected by their brethren to responsible offices like that of president or secretary, are in nearly every case in favour of national union instead of national dissension, because they have informed themselves of all the facts of the case, which some of the others have not. Among those in favour of national friendly action are Mr. Blyton, the founder and most active worker of the Dalston Society; the brothers Hinde of the Darlington Society; Mr. Bowman of the Glasgow Society; Mr. Everitt of the Bishop Auckland Society; Mr. Pearce of the St. John's Association; Messrs. Wason, Lamont, Chapman, and Shepherd of the Liverpool Society; Mr. Cogman, of the East London Society; Mr. Hunt of the Marylebone Society; Mr. G. B. Clark of the Edinburgh Society; and so on. Mr. Hare, one of the guiding powers of the Newcastle Society, spoke to us very favourably of the National Association, but we do not know whether he is a

member of it or not. The more intelligent members of the local societies are now at meetings and elsewhere enlightening their brethren who do not know the facts of the case, and as all the “bunkum” which has been thrown to foment dissension and prevent union has not the slightest trace of fact as its basis, in a month or two all the evil will probably be cleared away. Pointing out the facts through the press will greatly aid those engaged in disseminating truth and goodwill, otherwise it is not to our taste to issue an exceptional number of *The Spiritualist* like the present one, dealing with a temporary source of dissension in the Spiritual movement, but the task is necessary, and we hope that it will never have to be resumed. The National Association is composed of some of the best Spiritualists in this country so it can easily “live down” misrepresentation; it might wisely also meet objections in a printed circular to the local societies, even the grossly absurd one that the great friendly national step was inaugurated by representatives of Spiritualists in all the great towns of the United Kingdom, to oppose a solitary honest man in his business. We shall have 20-ton Nasmyth steam hammers made for cracking nuts next.

NOTES ON CHURCH OF ENGLAND DOCTRINES.*

No. IV.

BY ANONYMOUS CRITICS.

WE considered in our last writing the first assumption contained in the doctrine of the Atonement, viz., “That sin having entered the world through the weakness of Adam, the justice of God demanded the punishment of the whole human race.” We showed you that the record of the fall of man contained in the Mosaic writings was so irrational as to be altogether unworthy of credit or consideration. This conclusion, if it commands your assent, involves and disposes of the second paragraph of this first assumption, viz., “That the justice of God demanded the punishment of the whole human race.”

It is interesting to observe how all Christian theology is founded upon this wondrous history of the “fall of man.” Countless generations have accepted the narrative as absolutely true, and in all their endeavours to solve the great enigma of the relations between the Almighty and His creatures have accepted these records as “axioms” true and infallible as those enunciated by Euclid.

Had they commenced their investigations by laying down as simple “postulates,” “That God made the world, and all things in it, and that He is infinitely loving, faithful, wise, and just,” and rejected all history, whatever its source, that was plainly irreconcilable with such self-evident conclusions, they would have started with less “revelation” doubtless, but they would have had reasonable grounds for believing their premises to be correct.

As it is, we can only liken mankind to a mathematician who enters upon abstruse calculations with a profound conviction that “twice two are five,” and wears his intellect in fruitless endeavours to arrive at the result which he anticipated. Ere he succeed, he must reconsider the starting point of his calculations.

We assert that the internal evidence contained in these records is sufficient to stamp them as the product of an unenlightened age, and we would further point

* Given through the writing mediumship of a gentleman who does not wish his name to be published.

out to you that the degraded view of the Almighty which they present is by no means borne out by your own subsequent experience.

Where are the evidences of the curse said to have been pronounced by the Creator against the earth? Not in the rich and bounteous store with which she rewards the tiller of the soil; not in her smiling landscapes; not in the inexhaustible blessings contained in her lap, ready to be poured out at man's bidding to meet his every requirement! All declare a blessing, not a curse!

And in what terms, as affecting man himself, is this supposed anathema expressed?

"In the sweat of thy brow shalt thou eat bread." Such is God's law, not his curse—tho law of labour, common not to men alone, but to angels.

Is idleness compatible with happiness? Is the crust less sweet when eaten "in the sweat of a man's brow?"

What evidence, again, have you in your earth-life that the justice of God demands the punishment of the whole human race?

What is your experience of God's dealings with men?

Philosophers may say, "We have no evidence on the subject, we know not if there be a God." The labours, however, of the astronomer and the naturalist should speedily convince you, not only that there is a Supreme Being who created and upholds the universe, who set the stars in their courses, and who taught the spider to weave his web, but you will further find, on a very superficial examination, that all is designed, all created with a minute and tender care for the wants and comforts, not of man only, but of the meanest insect.

Is this the same God who cursed this beautiful earth that He had but just made, and who decrees that every child of man who is born upon it should enter existence with the taint of death upon him?

The second assumption contained in this doctrine is, "That one Person of a Divine Council, actuated by compassion, Himself offered to bear all the penalty that was to be exacted: that this offer was accepted, and that the sufferings and death of Christ followed."

If this be true, then what men call the "justice of God" becomes more and more incomprehensible. We have seen above that, for the sin of one man, this justice is supposed to have visited the whole human race with dire, indiscriminating punishment.

You are now shown the same justice consenting to remit a portion of the penalty in consideration of the incarnation, suffering and death of one person of the Trinity. The Atonement, awful as it is, only indeed relieves mankind from the eternal death which is their doom, the sin and misery appertaining to this present life remain unabated, and the boon is further limited by the necessity of a child-like faith in its efficacy.

The whole doctrine conveys to an unsophisticated mind the impression that one person of the Godhead is of a more merciful disposition than the other; that in fact two great opposing principles are represented by Them, justice and mercy. This is in fact the teaching of the Church, however much she may repudiate it; it is abundantly shown in her literature, and the necessity of a "mediator" between God and man is unmistakably declared in her public ministry.

We come now to the third and last assumption. "That those who faithfully believe in the efficacy of this stupendous act of atonement are henceforth

justified and redeemed, but tho unbelieving more effectually and hopelessly condemned." The peculiar difficulty here presented to a reasoning mind is the supposition that an evil and malicious man can be justified by a mere reliance upon the expiatory sufferings of another person. The intellectual difficulty is by no means removed, even if it be conceded that the atonement is made by the very Son of God.

It is true that the effect produced by wrong or violence may in certain instances be repaired, but even in such a case the reparation in no way diminishes the guilt of the original act.

The evil deed is a thing of the past, and reason loudly declares that no vicarious suffering can remove from the shoulders of the sinner his self-imposed burden.

We submit, therefore, that this third assumption is as incomprehensible and irrational as those that precede it.

Apart from the above considerations, we would point out to you that this most important truth, as it is proclaimed to be by your Church, a non-acceptance of which she teaches must involve the eternal misery of the unbeliever, has been left by the Almighty destitute of testimony of the smallest literary or historical value. The authors of the Gospels are unknown, and their writings are allowed, even by orthodox Christian Divines, to be contradictory and irreconcilable.

PROFESSOR HUXLEY ON MESMERISM.

THE following is the full text of Professor Huxley's remarks about mesmerism, in the course of his lecture to the British Association at Belfast:—

I need not say that since those days of commencing anatomical science when criminals were handed over to the doctors, we cannot make experiments on human beings, but sometimes they are made for us, and made in a very remarkable manner. That operation called war is a great series of physiological experiments, and sometimes it happens that these physiological experiments bear very remarkable fruit. I am indebted to my friend, General Strachey, for bringing to my notice the other day an account of a case which appeared within the last four or five days in the scientific article of the *Journal des Debats*. A French soldier, a sergeant, was wounded at the battle of Barcilles, one, as you recollect, of the most fiercely contested battles of the late war. The man was shot in what we call the left parietal bone. The bullet, I presume, glanced off, but it fractured the bone. He had enough vigour left to send his bayonet through the Prussian who shot him. Then he wandered a few hundred yards out of the village, where he was picked up and taken to the hospital, where he remained some time. When he came to himself, as usual in such cases of injury he was paralysed on the opposite side of the body, that is to say, the right arm and the right leg were completely paralysed. That state of things lasted, I think, the better part of two years, but sooner or later he recovered from it, and now he is able to walk about with activity, and only by careful measurement can any difference between the two sides of his body be ascertained. The inquiry, the main results of which I shall give you, is conducted by exceedingly competent persons, and they report that at present this man lives two lives, normal life and an abnormal life. In his normal life he is perfectly well, cheerful, and a capital hospital attendant, does all his work well, and is a respectable, well-conducted man. That normal life lasts for about seven-and-twenty days, or thereabouts, out of every month; but for a day or two in each month—generally at intervals of about that time—he passes into another life, suddenly and without any warning or intimation. In this life he is still active, goes about just as usual, and is to all appearance just the same man as before, goes to bed and undresses himself, gets up, makes his cigarette and smokes it, and eats and drinks. But in this condition he neither sees, nor hears, nor tastes, nor smells, nor is he conscious of anything whatever, and has only one sense organ in a state of activity—viz., that of touch, which is exceedingly delicate. If you put an obstacle in his way, he knocks against it, feels it and goes to the one side, if you push him in any direction he goes straight on, illustrating,

as well as he can, the first law of motion. You see I have said he makes his cigarettes, but you may make his tobacco of shavings or of anything else you like, and still he will go on making his cigarettes as usual. His action is purely mechanical. As I said, he feeds voraciously, but whether you give him aloes or asafetida, or the nicest thing possible—(Laughter)—it is all the same to him. He is just like my frog—(Laughter)—he goes on feeding. The man is in a condition absolutely parallel to that of the frog I have just described, and no doubt when he is in this condition, the functions of his cerebral hemisphere are at any rate largely annihilated. He is very nearly—I don't say wholly, but very nearly—in the condition of an animal in which the cerebral hemispheres are not entirely extirpated, but very largely damaged. And his state is wonderfully interesting to me, for it bears on the phenomena of mesmerism of which I saw a good deal when I was a young man. In this state he is capable of performing all sorts of actions on mere suggestions—as, for example, he dropped his cane, and a person near him put it into his hand, and the feeling of the end of the cane evidently produced in him those molecular changes of the brain which, had he possessed consciousness, would have given rise to the idea of his rifle; for he threw himself on his face, began feeling about for his cartouche, went through the motions of loading his gun, and shouted out to an imaginary comrade, "Here they are, a score of them; but we will give a good account of them." This paper to which I refer is full of the most remarkable examples of this kind, and what is the most remarkable fact of all is the modifications which this injury has made in the man's moral nature. In his normal life he is one of the most upright and honest of men. In his abnormal state, however, he is an inveterate thief. He will steal everything he can lay his hands upon—(Laughter)—and if he cannot steal anything else he will steal his own things and hide them away. (Laughter). Now, if Descartes had had this fact before him, need I tell you that his theory of animal automatism would have been enormously strengthened. (Applause). He would have said, "Here I show you a case of a man performing actions evidently more complicated, and mostly more rational, than any of the ordinary operations of animals, and yet you have positive proof that these actions are purely mechanical."

THE DOCTRINE OF IMMORTALITY AMONG THE ANCIENT EGYPTIANS.

No. I.

Historical Study by C. Constant, Smyrna; Member of the Asiatic Society, Paris. Addressed to the British National Association of Spiritualists. Translated from the French by Emily Kinslingbury.

"WHILE writing these lines on one of the most important institutions of ancient Egypt (*i.e.*, her religion), we are involuntarily reminded of the following words, taken from one of the old Egyptian philosophical books attributed to Hermes: 'O Egypt, Egypt,' it is there said, 'a time will come when, instead of a pure religion and a pure worship, thou wilt have nothing but ridiculous fables, incredible to posterity, and nothing will remain to thee but words graven upon stone, the sole monuments to attest thy piety.' Time, and the misfortunes which befell Egypt, brought about the realisation of this fatal prophecy, and the literary nations that Egypt instructed have vied with one another in ascribing to her the most absurd beliefs, the most monstrous practices."

It is thus that Champollion-Figeac begins his remarkable article on the religion of the Ancient Egyptians.* Most successfully has this learned Egyptologist exposed the fallacy of the opinions diffused by clerical or so-called Christian teaching, with regard to the religious dogmas of this grand civilisation of the past.

To the popular and prejudiced historian, who does not take the trouble to study deeply, Paganism appears a mere chaos of idolatry and metempsychosis. But if the impartial student will penetrate the colossal ruins of the deserted regions of the Nile, and will seek to lift the veils of Isis and Osiris, he will see that this famous religion was by no means a chaos of absurdities, but that logical philosophy and sound observation presided at its formation.

The narrow limits that I have allowed myself in this article, prevent me from enlarging on this vast historical

subject; I therefore confine myself, in the manner of a sketch, to the consideration of one of the dogmas of the Egyptian religion. That dogma, with regard to which there exists more than one error and prejudice, is the dogma of the immortality of the soul.

1. The truths of history are often difficult of extrication from the complications with which time has surrounded them, unless a rational and critical method be adhered to. Of all the methods of historical investigation, the best is to go to the sources of events—the facts themselves. In history, no certainty can be equal to that afforded us directly by the monuments and inscriptions of the people. As regards our present subject we are the more strongly impressed with the notion of this necessity, the nation whose beliefs we wish to examine being itself a complete mummery! No other resource is therefore left us than to interrogate the mysterious characters preserved in the granite and the papyrus. In treating of these characters we must remember that the inhabitants of the valley of the Nile had at their disposal writings as various as they were extremely figurative and symbolic.

The name *hieroglyphics* is generally given to all the writings of ancient Egypt, but it is necessary to distinguish between them, the Egyptians having had three ways of expressing their ideas. From the first, having had no phonetic alphabet, they made use of hieroglyphic writing, properly so-called. This was composed of figurative signs expressing the material form or object; a drawing of an obelisk meant an obelisk. But by degrees another kind of writing, both easier and more rapid, was attained to—*hieratic*, or symbolic writing. This was, to a certain extent, an abbreviated form of the figurative signs of the former writing. Its characters expressed, not the form, but the idea; thus the sun signified God, power; the dog, defence; a lion meant a brave man. This writing was devoted to religious and metaphysical subjects, and to the uses of the priests.

This manner of expressing thought being still insufficient, the development of social life in Egypt began to demand a writing for common use, and gave rise to the *demotic* or phonetic writing. This was again only an abridgment of the former signs, but it had an alphabet like our own. When the letter T was required, for instance, no new sign was invented, but it was represented by a drawing of a symbolic hand, which in Egyptian is called *Tot*, commencing with the letter T. In the same manner the letter L was represented by a lion *couchant*, which in Egyptian is *Laba*, beginning with the letter L. Thus the new study was facilitated without inventing fresh signs.

The Champollions who have thus classified the Egyptian writings have fully explained why the signs of the phonetic alphabet were represented by birds, insects, hands, &c. It was because these three kinds of writing succeeded one another by progressive stages, each new stage growing out of a former one.

It must not, however, be supposed that, in order to interpret ancient Egyptian lore, it is sufficient to know only one of these three kinds of writing. Although one was formed from the other, the people who used the new method had not abandoned the old, and even made use of all three in one composition; and, in addition to the writing properly so-called, the Egyptians used the art of drawing, for subjects either real or ideal. Instead of describing scenes of life, an agricultural operation, or a religious ideal, they would draw figurative pictures. They had recourse to this easy and expeditious means in order to strike the eye, and to make clear at a glance that which, if written, would take time to understand. It is owing to this method that the papyrus and mural paintings have initiated us into the customs and ideas of the ancient Egyptians, without causing differences of interpretation amongst us. We see the manners of this great people, and we understand their ideas as clearly as they saw and understood them. Not content with words, which change their meaning according to times and places, the Egyptians entrusted the whole of their religious doctrines and their history to pictorial designs. They had *symbolic* and *realistic* designs,—the first for metaphysical ideas, the second for real objects. We must not confound these two by supposing that the Egyptians worshipped only the form. Their God, the divine attributes, vices, virtues, were invested with forms which recalled the idea. The sun-god was symbolised by the hawk, eternity by a circle, progress by wings, evil by a serpent, the guardian spirit by a dog, a glutton by a sow, wisdom and love by the head of the ibis. Mixed or hybrid figures were also formed, as we compose words from several roots; thus, instead

* See *l'Univers Pittoresque*, vol. "Egypte Ancienne," by Champollion-Figeac, O.C.

of saying a severe guardian, they joined a crocodile's head to a dog's body, and made a species of Anubis.

I have given these details for the purpose of showing that the ancient Egyptians were not so idolatrous as is generally believed, and that in the interpretations of their religious dogmas the form must not be taken for the idea.

THE TESTS AT THE PHILADELPHIA SEANCES.

BY ROBERT DALE OWEN, FORMERLY AMERICAN MINISTER
AT THE COURT OF NAPLES.

THE readers of *The Spiritualist* will better understand the stringent precautions we adopted at the seances of which I recently sent you an account, from the enclosed letter which appeared in a Philadelphia paper, and which, perhaps, you may think worth publishing:—

Philadelphia, July 15, 1874.

MY DEAR SIR,—I delayed answering your letter of friendly warning until I could reply with facts, which are better than words. The actual appearance of spirit forms that are endowed with life so as to walk about, to converse, to touch us and suffer us to touch them, to vanish and reappear before one's eyes, is a phenomenon so marvellous, that to a "constitutional doubter" (as you admit that you are), the hypothesis of a "confederate in the flesh," finding entrance and exit through a partition separating the cabinet whence these forms issue from the adjoining room, is natural enough. The small difficulty is that facts are against it; and as you are not one of those who, with the dogmatic Frenchman, will reply, "So much the worse for the facts," I here briefly state them.

Perhaps you know the ground floor of the house occupied by Mr. and Mrs. Holmes, No. 50, North Ninth-street, is entirely taken up by a musical instrument store. The second floor has two rooms only, both above the store—a front parlour, where the manifestations occur, and a back room, Mr. Holmes' bed chamber, these two having been connected by a door. The door has been removed, and a black walnut partition, eight feet high and five feet wide, of inch boards, closes all communication between the rooms. This partition is secured on each side by four stout battens, firmly screwed on throughout their entire length. The boards are strongly nailed to the framework of the discarded door.

The suspicion expressed in your letter that this partition has been tampered with (so that a portion of it could be removed and replaced in a few minutes at will) being shared by others, it was proposed, at the close of a most successful sitting, with ten persons present, held on the evening of the 5th of July, that permission be given at once to take the partition to pieces, and this was assented to by Mr. and Mrs. Holmes. All those present, including myself, witnessed the result, and all of us, ere we parted, signed a certificate, in which, after referring to the suspicion I have alluded to, we added: "We, the undersigned, having seen the battens that bind said partition unscrewed, and otherwise critically examined the same on both sides, hereby certify that the said investigation has convinced us, beyond possible doubt, that such suspicion is utterly without foundation; that the said partition was faithfully constructed by the mechanic who put it up, and that the admission of any person or persons through it was utterly impossible."

The first three signers are, I think, known to you: Mr. Henry Seybert, Mr. Ferdinand J. Dreer, and Mr. W. O. Leslie. Their examination occupied more than half an hour. But for additional proof to the incredulous, Mr. Dreer proposed, and had last evening a sitting, to which he invited four of his intimate friends; previous to which he examined the house (its only occupant besides the Holmes's, a seamstress, being then absent), inspected the bed room most critically, saw the window of that room barred, saw its door locked and placed a bit of adhesive plaster over the keyhole, then sat down in the entry, so that no one could go up or down stairs without passing him. The door opening on the passage where he sat was left open during the whole sitting.

Under these strict test conditions the manifestations were triumphantly successful. Katie came out in full form five or six times, and finally vanished and reappeared under the very eyes of Mr. Dreer's friends.

In the course of the evening she jestingly deplored Mr. Dreer's solitary condition, out in the entry alone, and asked him if he hadn't seen Katie King going up and down stairs.

Finally she invited him into the room, then advanced and most gracefully saluted him. All present expressed their entire satisfaction.

I cannot tell how far such a statement will satisfy you. Dr. Carpenter, the celebrated English physiologist, speaking of some wonderful phenomena connected with the human organisation, says of certain persons: "They have no place in the existing fabric of their thoughts into which such facts can be fitted." I hope you are not of the number.

If I return here in September, as I expect to do, I shall avail myself with pleasure of your hospitable invitation to Ridley Park.—I am, my dear sir, faithfully yours,

Lewis Belrose, Esq.

ROBERT DALE OWEN.

MRS. TAPPAN IN LIVERPOOL.

MRS. CORA L. V. TAPPAN is still lecturing in the North of England, and we had the pleasure of meeting her last Saturday at the house of Mr. G. R. Hinde, Darlington. Last week she delivered some trance orations at Liverpool, which were most enthusiastically received by large audiences; all her visits have done much good to the cause of Spiritualism in that town. She was the guest there of Mr. and Mrs. Nosworthy, of Avon Lea, Birkenhead.

The *Liverpool Mercury* says of one of her trance lectures:—
"Last evening, Mrs. Cora L. V. Tappan, the well-known Spiritualist, delivered the first of three 'inspirational orations' in the Concert Hall, Lord Nelson-street. There was a moderate attendance. Dr. Hitchman, who presided, said they were assembled for the purpose of listening to one of those remarkable addresses which had long since made the names of Mrs. Tappan and her spirit guides most justly favoured as the synonyms of brightness and beauty of soul, not only in Europe and America, but throughout the civilised world. Spiritualism, he added, was that science which came to us as an angel of light to disperse the darkness of materialism, and, although it was regarded by some as furnishing to us only a wilderness of weeds, experience and observation justified the assertion that it was calculated ere long, if we brought to bear upon it scientific culture in principle and practice, not only to realise a garden of flowers for the present generation, but to blossom in the coming ages of peace, purity, and perfection, as the paradise of humanity. A committee of five nominated to choose a subject for the oration, submitted the three following:—1. Under what circumstances, when, and where, did moral evil begin? 2. Is there in the spirit-world a public opinion analogous to the public opinion of this world? 3. Indisputable evidence of spirit communion with this world. The chairman put the three subjects seriatim to the meeting, and declared the last-named to be the one selected by a majority. On this subject the lecturer discoursed in an exceedingly eloquent manner for upwards of an hour. In proof of spirit communion with this world, she first cited the Old and New Testament authorities, and then showed that Socrates and other ancient philosophers believed in the presence of disembodied spirits. Luther, John Wesley, Swedenborg, and Milton were also quoted as believers in the spiritual idea which she enunciated. In recent times, spirit communication was manifested to the Misses Fox in America, and since then the phenomena had widely spread. In Liverpool there were thousands who could testify that they had held intelligent converse with the spirits of the departed: and throughout the world there were no fewer than 24,000,000 believers in the phenomena. This fact, she contended, was indisputable proof of the truth of modern Spiritualism, consequently, the burden of proof that it was an imposture rested with Professor Huxley, Professor Tyndall, and other scientific professors who did not believe in the reality of the phenomena. To her the wonder was that any intelligent mind could reject the evidence which Spiritualists adduced. The proofs were available to all by simply conforming to the conditions which she described. At the close of the oration, Mrs. Tappan cleverly replied to a number of questions, some of which had no connection whatever with the subject on which she had treated."

"CONTENTS bills" of every number of *The Spiritualist* may now be had on application by local societies and by news-vendors, for exhibition in shop windows and at public meetings.

MATERIALIZED SPIRITS THROUGH MISS SHOWERS' MEDIUMSHIP.

BY J. C. LUXMOORE, J.P.

HAVING received a kind invitation from Mrs. Showers, I, on Saturday, the 29th inst., went to Hazledown, Teignmouth, to spend two or three days. In the afternoon a gentleman, introduced to Mrs. Showers by a mutual friend, called, and was permitted to join the evening circle. We first had a dark *seance*, when the usual manifestations took place. We then sat for a materialisation *seance*. Florence and Lenore came out in full form, permitting all present to come quite close, and with a subdued light, thoroughly examine their features. Florence was quiet, and rather sombre, but Lenore was full of life. Florence was much taller and altogether larger than Miss Showers; Lenore seemed to be about the same size as her medium. It was an excellent *seance*, but nothing occurred which has not frequently been seen under Miss Showers' mediumship.

During all Sunday we at intervals had the voices, raps, and tilts of the table; in the evening we had a short dark *seance*, when, while I was holding Miss Showers' left hand, a heavy dining-room chair was placed on the table, Miss Showers not, as far as I could understand, moving. I tried afterwards to do the same thing, and although I did get the chair on the table, it was with a great effort, and I feel sure that any one holding my other hand must have known that I was using considerable muscular force. Mrs. Showers, the only other person in the room, was on my left. I held her left hand the whole time, and a large round table was between her and the chair.

We then sat for a full form materialisation, with the hope of my seeing the medium and the spirit at the same time; this I was enabled to do, and not only so, but I was permitted to touch the medium while Florence was holding my hand; in fact, I was inside the curtain, and close to the sofa on which Miss Showers was reclining. Miss Showers, fortunately, had a light-coloured skirt on; the other portion of her dress was black, but open at and a little below the throat. I saw the dress and throat perfectly, and touched what must have been a portion of the medium's body, also her hair. I did not require such evidence to prove Miss Showers' manifestations to be genuine, but am free to confess I am much pleased at having been permitted so great a privilege. I have omitted to state that at *Mrs. Showers' particular request* I very securely tied Miss Showers' hands together with tape, sewing the ends, and sealing the sewing with my seal.* I, knowing what has been said about tying, was very careful both in securing the wrists and examining both the sewing and seal, which were both quite perfect when the *seance* ended. I need scarcely say that Florence's hands were free. I am not so weak and inexperienced as for a moment to flatter myself that this evidence will be of the least avail with those who have so committed themselves that if they admitted its validity they would have to go through the—to most persons—unpleasant task of eating their own words. I think Miss Showers one of—if not, all things considered—the very best mediums I have ever seen. It is to me most wonderful that she should be so, when it is recollected under what disadvantages she laboured in the early stages of her mediumship.

Schooner Yacht Ariadne, August 30, 1874.

SPIRITUALISM IN BISHOP AUCKLAND.

ORGANISATION OF SPIRITUALISTS AT BISHOP AUCKLAND.

THE Bishop Auckland Association of Spiritualists has been established a little more than six months, and its object is stated to be:—"To engage lecturers and mediums, and individually and collectively to promote a knowledge of spirit communion, and of the spiritual enlightenment which follows the intelligent use of such knowledge." The president of the society is Mr. S. S. Lingford, the vice-president, Mr. J. P. Soutter; treasurer, Mr. F. Everitt; and secretary, Mr. J. Gibson. The members of the council are Mr. R. Fancitt, Mr. T. Fancitt, Mrs. Fancitt, Miss Fancitt, Mr. and Mrs. Gordon, Mr. Lobley, Mr. Metcalf, Mr. Tinkler, Mr. Robson, Mr. Meek, Mr. Binns, Mr. Cooper, and Mr. Summers. To suit the poorer members, the subscription is only sixpence per month, and it is astonishing what an amount of good the society has done in bringing trance and other mediums to the district, by individually subscribing this small sum monthly to meet possible balance of loss over any lecture or other undertaking. The results ought to encourage Spiritualists, in even the smallest localities, to make an attempt at organisation.

MR. MECK'S MEDIUMSHIP.

Some members of Mr. Fancitt's family are very celebrated physical mediums, and are now sitting for the development of more advanced physical manifestations. Mr. Meek is a well-known local medium for trance manifestations. His mediumship was first developed about three years ago; he has his eyes shut, and is totally unconscious while speaking in the trance state, and from first to last has had no disagreeable experiences with undeveloped spirits. He has only had one vision in his life, and that was in the day-time; he then saw a lady friend of his pass by him and heard her mention her husband's name; he discovered afterwards that at that very moment she died many miles away. When he is entranced, one spirit after another takes control of him, but they have the peculiar habit of laying him flat on his back on the floor between each control; as each spirit gains control he first makes the medium sit up on end, with his chin on a level with the top of the table, and after delivering a few words in this position he is made to stand up or to take a seat in his chair. He is a middle-aged man, and works so hard at his occupation during the day, that he has little vitality left to bear the strain upon the system incidental to frequent trance *seances*.

On Thursday evening, last week, there was a private *seance* with Mr. Meek, at the house of Mr. F. Everitt, Bishop Auckland; Mr. and Mrs. F. Everitt, Mr. and Mrs. Gibson, Mrs. Suggett, Mr. W. H. Harrison, and other friends were present. Mr. N. Kilburn, jun., was expected, but did not come. While Mr. Meek was being influenced as a trance medium, a lady medium present was strongly influenced in her arms and hands at the same moments of time—a circumstance which is not uncommon at such *seances*. The controlling power told this lady to sit next to Mr. Meek, and not on the other side of the table, as her proximity would aid their efforts to communicate. One of the spirits who spoke said that he had quitted earth life in consequence of being shot through the heart. On awaking from the trance, Mr. Meek had a pain in his heart. Analogous experiences to this have been passed through by other trance mediums, tending to show how the phenomena are correlated everywhere.

We have shorthand notes of the trance address delivered. It was of fair quality, and to the effect that spirits are returning to earth to prove that there is a connecting link between this world and the next, and are causing a new revelation to burst upon the earth. The principle of "a pure mind in a pure body" was strongly advocated, and it was stated that an inharmonious condition of the body was a barrier, to a certain extent, to the best mental and spiritual development, there being constant action and reaction between the spiritual and material states.

MR. MORSE'S MEDIUMSHIP.—Mr. Morse, an excellent English trance-medium, has had to fight many hard battles in this country for years, in consequence of the smallness of the Spiritual movement in England, and the consequent absence of adequate support to those who are endowed with gifts like his own. The last opportunity of hearing a discourse from him in London, before he goes to America, will occur next Sunday evening, at the Cleveland Hall, under the auspices of the National Association, and a large attendance is expected. Will not his annual *soiree* take place before he leaves?

* There is no mistake as to the security and efficiency of Mr. Luxmoore's tying, and his non-tendency to exaggeration in describing what he observes.—ED.

NEWSPAPER ABUSE.

THE following disgraceful abuse was, to the dishonour of Spiritual literature, published in *The Medium* last week, under the title of "Penny-a-linerism versus Spiritualism":—

Spiritualists throughout the country have been astonished at the eager viciousness with which the penny-a-liners have taken up the Newcastle dark-lantern *seance* case, and reproduced the untruthful side of the affair because it was offensive to Spiritualists. The real truth is carefully suppressed, while the falsehoods are industriously circulated without any care as to whether the act of so doing be for the right or for the wrong. To this line of conduct every thinking and moral person has been long familiar. The newspapers are financial speculations who sell themselves to the highest bidder. The genuine penny-a-liner is scarcely a man, and is held in contempt by all men of honour or genius. He is the champion of the mob whose cry is "Crucify him! crucify him!" It matters not whether the service be for Whig or Tory, Catholic or Protestant Churchman or Dissenter, Imperialist or Republican, the man of "copy" will defend or abuse without scruple of conscience if he can earn thereby his penny a line. The penny-a-liner must have a party—a clique; he cannot work for a cause, for a truth, for God, or for humanity. Such service is on a moral plane to him inaccessible. Like all serfs he must have a master to serve and an enemy to abuse.

These things in the outside world, where truth and honour are held at a discount, are just what might be expected; but have we any of that sort of thing in Spiritualism? We allow facts to answer by quoting a letter addressed to the editor of *The Spiritualist*, and which appeared in last week's issue of that paper:—

"EXPLANATIONS.—Sir,—Under the head of 'Answers to Correspondents,' in your issue of August 7th, the following note appears:—'J.—If Mr. Kilburn is one of his greatest creditors he ought to say so when he urges the public to keep the other person well supplied with money.'

"I believe I am correct in assuming that I am the Mr. Kilburn alluded to, and that the scarcely veiled statement alludes to my being a large creditor of Mr. J. Burns, the proprietor of the Spiritual Institution, 15, Southampton-row, London.

"I therefore take the opportunity of saying that the statement is entirely false. I am not a large creditor of Mr. Burns, nor have I any money claim against him whatever.

"It may or it may not be that I have spent money in the cause of Spiritualism—that certainly is my own affair; nor do I see why, therefore, I should be insulted by those who have come in 'at the eleventh hour.'

"Surely it is but reasonable to expect of one who has undertaken the sacred duty of an editor and leader of opinion in the ranks of Spiritualists that he would have so far subdued the flesh as to be incapable of slandering an unoffending stranger by covertly imputing to him motives of the basest and most carnal description. Yet, in the above-quoted paragraph, under the cowardly refuge of an 'if,' it is imputed against me that I—a large creditor of Mr. Burns—did indite an appeal to the Spiritualists of this country, begging them, for the love of truth and progress, to aid in sustaining his work, while, all the time, my real motive was to save my own cash from annihilation.

"This imputation-in-ambush is both baseless and malignant; and no one, I am sure, will envy the writer the possession of motives sinister enough to render its evolution possible.

"Bishop Auckland, Aug. 15th." "N. KILBURN, JUN.

"[Floating statements have been current of the two being connected by business transactions. We are pleased to have been the means of throwing daylight upon the matter, and to publish the above statement, that any such rumours have not, and never did have, any foundation. Had the facts been the other way, it was only right and just that the public should know the same, under the circumstances; and it was in their interest, and not with any desire to annoy Mr. Kilburn—a stranger to us—the question was raised. It does not follow that, if one person is connected with another in business transactions, he will necessarily publish biased opinions about that other.—ED.]"

This is a curious specimen of the "Ethics of Spiritualism." Where did the "floating statements" come from? It is not our business to supply evidence in this matter or we might trace the "statements" to a source connected with the party on the behalf of which they were "floated," and that the "statements" could not be termed "current" till the paragraph to "J." rendered them so. Unless some explanation of this extraordinary conduct be forthcoming we must suppose that this party "floats statements" without the slightest

regard to their truth, and then gives them "currency." The editor, by his silence, admits that this kind of conduct is an "insult," that it is "slandering an unoffending stranger," and that it is "baseless and malignant," and yet he can coolly excuse himself for such acts. Well may William Howitt ask if Spiritualists are any better than the rest of mankind.

We do not quote this case and publish comments thereon for the purpose of vilifying the offending parties. The world is capable of judging as to the merits of this affair without any additional colouring; we write simply to warn Spiritualists against accepting as truth without due care other statements emanating from the same quarter. This instance is only one of a series extending over years, the object of all of which has been to injure our position, impair our usefulness, and, if possible, drive us from the field—a field which we cultivated years before the offending editor heard of Spiritualism, and from which he gleaned his early lessons on the subject. Besides self-defence, we have to point out the evils arising from party-forming policy. In the same paper appear notes to a letter in which the writer states that all who do not join his clique when invited to do so, are schismatics and the enemies of union and fraternity. Than this nothing could be more impudent or intolerant. Before the advent of this party Spiritualists were united. Indeed they are so now, for there are only some 150 persons connected with the body for whom this editor acts as whip. Yes, the Spiritualists are united; it is the nationalists who are the schismatics. Again we would remark that if Spiritualists require a newspaper, they had better originate one for themselves, and not avail themselves of the services of a professional penny-a-liner.* The low moral tone of the hirelings of the fourth estate entirely unfits them for, above all things, taking part in a spiritual movement. The newspaper people have been all along the open enemies of Spiritualism, availing themselves of every opportunity to attack it or its adherents. Need we point for proof of our statement to the case we quote in which one of the most liberal Spiritualists, and THE PUBLIC REPRESENTATIVE OF THE CAUSE, are foully dealt with because forsooth they have dared to expend their [?] means and serve humanity as their inspirations directed.

The truth of the whole matter is stated by Mr. Everitt in another column to be, that some time since Mr. Kilburn lent Mr. Burns, the editor of *The Medium*, £400, and an arrangement was made whereby Mr. Kilburn expected to work with Mr. Burns in his bookshop as his partner. They were perfectly aware of this when writing the abuse just quoted, and thus do the black and gigantic charges against us collapse like a balloon, when pricked by a few simple words of truth. Mr. Kilburn, in his letter given above, says the money is not owing at the present time, and what he says is always reliable. We should not impute anything worse than bad taste to persons for mutually admiring each other in public, if they were privately connected by large business transactions.

It seems a sad waste of space to reprint an article like the above, so full of bad feeling; but, as Mr. Burns has been creating a great deal of dissension in the Spiritual movement lately by circulating unreliable statements tending to impede friendly national organisation, we have quoted the article to show his nature, and to show the necessity for the publication of the following article, in which the unreliability of the statements he circulates is clearly and specifically pointed out.

MESSRS. BURNS AND KILBURN.

MR. BURNS is a bookseller in London, who chiefly sells spiritual publications. He is much at variance with metropolitan Spiritualists because among other things, he in his advertisements calls his business of which he is the sole proprietor—"The Spiritual Institution," and himself the

* There is not a word of truth in this remark. The person untruthfully described as "a penny-a-liner," (who are persons who get a living by industry and not by begging), has never done any such work in his life, and is chiefly a leading article writer for standard journals.—ED. of *Spiritualist*.

"Managing Representative," he further prints that it is conducted on a "Plan of Association." This conveys the idea to the general public and to uninformed Spiritualists in the provinces, that Mr. Burns is the head of a great organisation of which he is the representative, whereas he possesses merely a private business like that of any other bookseller; he is not a managing representative of Spiritualists, and there is no association conducting the business. In his advertisements he further states that the alleged Institution is divided into the Library Department, the Financial Department, the Publishing Department, and the General Business Department, thus further conveying the idea to people out of London that it is a great public establishment, the truth being that all the "departments" are comprised in an ordinary little shop, with a counter about eight or ten feet long. Mr. Burns further prints in his advertisements—

"This Institution extends its influence all over the country. At the Central Office, 15, Southampton-row, are rooms for seances and other experiments."

The phrase "Central Office" conveys the idea to readers that he has other public offices elsewhere—which he has not. Therefore, in London, it is felt by Spiritualists to be a wrong thing that Mr. Burns should to some extent commit them in the eyes of the public, by printing circulars implying that a great organisation exists of which he is the managing representative, when such statements have no foundation in truth. He has no authority for spreading circulars broadcast, implying that he is the managing representative of London Spiritualists, or others.

Just as it would be the duty of a newspaper in a country town to point out the truth, if a local tradesman described himself, in connection with a great public movement, as the managing representative of an association which had no existence, similarly is it the duty of Spiritual periodicals in London to do likewise.

As an example of the scale on which Mr. Burns describes the various departments of the alleged institution, we quote the following from the description of the "Financial Department" in one of his published advertisements:—

"Financial Department.—Thousands of pounds have been expended on the work of the Spiritual Institution. A part of this money has been subscribed by Spiritualists, but the greater part of it has devolved on private resources, occasioning considerable responsibility to the managing representative. Last year upwards of 800 individuals subscribed a sum of 557*l.* 6*s.* 1*d.*"

This conveys the idea to the public not only that Spiritualists have appointed a managing representative, but that they have dishonourably left him to pay their liabilities. The truth is, that Mr. Burns has published that sometimes he has received, in the form of free gifts, as much as £500 a year, in consequence of asking Spiritualists for money to help him to carry on his private business. He has also published that, in addition, he has run up heavy debts; once he printed that he was in debt to the extent of £1,000, and asked Spiritualists at large to give him money to help him out. With some of the funds given to him by Spiritualists, or borrowed from persons who have wives and families, he has for some years been selling some of his goods under cost price, thereby inflicting heavy financial losses upon others who had also to do with Spiritual literature, but whose moral and religious principles would not allow them to run into debt or to beg for money, so were unable to work by his methods. After a time it was found necessary to point out to the public the unintended bad effect of their kind-hearted, indiscriminate charity upon persons working in a more legitimate way; then, in justice, some reparation was made for the financial injuries which had been unintentionally inflicted.

When a real organisation of Spiritualists was recently formed, and real representatives elected by vote by ballot, Mr. Burns refused to print its advertisements in his weekly trade circular, which reaches the more uneducated among the poorer Spiritualists who live in country districts.

Occasionally Mr. Burns would publish letters from persons residing in remote country places, expressing unbounded admiration of himself as a suitable person to do public work in a religious movement, and to satisfy the highest aspirations of searchers after spiritual truth. Mr. Richmond, of Darlington, wrote one such letter recently, and Mr. N. Kilburn, jun., of Bishop Auckland, has written a great many, recommending the public to give plenty of money to Mr. Burns. People living far off in the country have sometimes responded to such appeals. Information was privately volunteered us by respectable individuals that Messrs. Burns and Kilburn, who were admiring each other so much in public, were privately connected by business ties in the shape of

heavy monetary transactions, and when in the public interests we merely remarked that if the statements were true the public to whom the appeals were made ought to know it, Mr. Kilburn wrote a most censorious letter in reply, which we published. He denied that the commercial connection existed, or that he had any money claim on Mr. Burns, and as Mr. Kilburn bears the name of a truthful and conscientious man, much respected in Bishop Auckland, his word is sufficient. Still his censorious remarks on ourselves for merely asking the question, and not stating it as a fact, were entirely out of place, for there was no ill-will or scandal in any of those who raised the question as to their business connection, the more especially because at one time they were connected with each other by heavy financial transactions, as shown in the following letter, the statements in which agree with information which had previously reached us from other truthful sources:—

To the Editor of "The Spiritualist."

SIR,—Probably the cause of the rumour of the existence of a business connection between Mr. Burns and Mr. Kilburn, that you refer to, having been aloft since Mr. Kilburn's urgent public appeals on behalf of Mr. Burns' business establishment—or, as Mr. Burns prefers to call it, "Spiritual Institution"—was as follows:—

Some four or five years since it was generally believed (and not without some ground) among many Spiritualists in London, that Mr. Kilburn was likely to become one of the active managers or partners in that establishment.

I am sure Mr. Kilburn will remember telling me that he had put four hundred pounds into the concern at 15, Southampton-row, and that he looked forward with considerable pleasure to the time when the business there should have grown sufficiently large to require his services. This he did not tell me as a secret, and he may have told others; at all events they have got it from some source.

My object in writing this letter is to help to remove any unjust feelings produced by Mr. Kilburn's last letter from the minds of those who knew of his pecuniary interest and his anticipated labours in that establishment.

If persons knew Mr. Kilburn as well as I do, they would not attribute any sordid or selfish motive to him in penning that letter. He is a warm personal friend of Mr. Burns, and would therefore, looking at it from the lowest point of view, very naturally and properly like to see him succeed in business. But Mr. Kilburn was influenced by even a higher motive; I doubt not a more universal feeling of brotherhood pervaded his mind when he penned that letter. He is a hard and generous worker in our common cause, and let us with him strive to promote, each in his own way, its best interests for humanity's sake, not finding time to think, much less to speak an unkind word of any one.

T. EVERITT.

Holder's-hill, Hendon, N.W.

When Mr. Burns printed some unfounded attacks upon Mrs. Tappan's lecture committee, he suppressed the reply sent to him by one of the members of the committee. When he printed statements the reverse of fact about the National Association, he suppressed and did not publish the contradiction sent to him officially by the Council through its secretaries. The public are therefore requested to now see whether he has the honour to print the above letter by Mr. Everitt for the information of his unfortunate readers, who are chiefly uneducated people, or whether he will allow the censorious letter by Mr. Kilburn to exert its influence uncontradicted by the statement of all the facts of the case; not that it matters much, for truth and a clear conscience form a rhinoceros-like hide, proof against all the shafts of evil.

There is one other bit of public mischief done by Mr. Burns, which it is the duty of a newspaper to point out in the public interests. A National Association of Spiritualists has been formed, to permit friendly people who dislike dissension, to work harmoniously together, and to elect representatives by vote by ballot to do necessary public work. Mr. Burns has published that this organisation is got up in opposition to him, conveying the idea that a body of Spiritualists could join together to injure an honest man in his business. No charge could be more unfounded. The National Association was *not* formed for the purpose of starting an opposition bookshop, and the question of the desirability of starting a bookshop at all has never for one moment occupied any attention at any of its meetings. Yet he has in his weekly trade circular put the idea already mentioned into the heads of the more uneducated Spiritualists, whom he is able to reach because the large amounts of public money he has received, long enabled him to sell his weekly organ considerably under cost price. Nothing can be more unfounded than the charge that the honourable people who compose the National Association, would do such a foul thing as to try to injure an honest man in his business; their very names are guarantees that such cannot possibly be the case. Who are the persons charged with harbouring such foul designs? On looking down the list of its members we find the names of Lady Caithness, who has never done anything but good to the friends of Spiritualism; Dr. Gully, of Malvern, who has advocated the truth of Spiritualism for half a generation; Mrs. Ross-Church, the daughter of Captain Marryat, and editress of *London*

Society, a journal which has printed so much truth about Spiritualism; Mrs. Makdougall Gregory, whose labours for a lifetime in the cause of Spiritualism need no comment; Mr. H. D. Jencken, a friend of Mr. Burns, and the husband of Kate Fox; Mr. A. C. Swinton, who in great business transactions is connected with Mr. Burns as closely as Mr. Kilburn once was, but who has not publicly expressed his admiration; Mr. C. W. Pearce, who worked so hard publicly to establish a knowledge of Spiritualism in the Kilburn district; Mrs. Cora L. V. Tappan, who is possessed of one of those kindly dispositions which never wishes any harm to anybody; Mr. James Wason, Mr. John Lamont, and Mr. Chapman, three of the pioneers of Spiritualism in Liverpool; Messrs. Hinde Brothers of Darlington; Mr. Bowman, of Glasgow; Mr. F. Everitt, of Bishop Auckland, and so on through a long list of honourable names of good workers in the cause. Yet these are accused of banding together to oppose an honest tradesman and public lecturer! The unfounded accusation has further had the effect of inducing some of the more uninformed Spiritualists to hold aloof from joining in the friendly work of national organisation now going on, as the honorary secretaries have discovered by correspondence which has reached them. Thus harm to the movement has been done by the publication of an unfounded charge against honourable people. The only person on the Council we can call to mind as ever having been related in an unfriendly manner to Mr. Burns, is Mr. Benjamin Coleman; but as Mr. Burns had written him a letter containing such expressions as "Don't tell lies, Benjy!" "A mouthful of thistles would be more to your taste!" and so on, any lack of friendliness on the part of Mr. Coleman is not to be wondered at. This letter of Mr. Burns to Mr. Coleman was published in the *Christian Spiritualist*.

Fortunately there is little dissension among thoughtful London Spiritualists, and those of a friendly nature are now seizing the opportunity of banding together. It is rarely that it becomes our public duty, backed by no personal bad feeling, to call attention to disagreeable public matters like the doings of Mr. Burns, nor shall we refer to the evils often, if they continue to exist. If Mr. Burns continues to publish broadcast that he is the managing representative of a large spiritual institution, a warning from us that it is not so, published about once every three months, will be sufficient to save new Spiritualists in the provinces and in foreign countries from being misled. If Mr. Burns ceases to misrepresent honourable people, and ceases to commit Spiritualists to his doings by announcing himself to be a managing representative, and by printing things implying that there is an organisation or institution which really has no existence, he will find this journal quiet enough about him. If he does not like to call his shop a shop, why not call it "Mr. Burns' Institution"—a title which would mislead nobody? As Mr. Squeers said, when he explained that Dotheboys Hall had no existence except in advertisements, "There is no Act of Parliament against a man calling his house an island if he likes," provided always that the title does not injure his neighbours. Mr. Burns has demanded and received heavy sums of money from the public, on the plea that he exerts himself extraordinarily to disseminate spiritual literature; whereas he sometimes quashes altogether some of the orders sent to him unsolicited for certain portions of it, as the Psychological Society of Liverpool and others can testify. But perhaps this is only the ordinary sort of thing in trade competition; at all events he may carry it on as long as he likes without further comment from us, as it is a minor matter compared with his declaring himself to be a managing representative of a public institution, and it is not a congenial task to point out the failings of our neighbours.

THE NOMENCLATURE OF SPIRITUALISM.—One of the papers read before the National Conference had the words "audible voice" in its title, which title was published in the *Daily News*. Who ever heard of an "inaudible voice?" We took the liberty of changing the title to the "direct spirit voice." The words "audible voice" convey a clear idea to Spiritualists, and mean that wholly or partially materialised spirits are talking as any mortal in the room would do, and sending waves of sound through the air; the term "audible" is used to distinguish it from the voices heard spiritually by clairaudients, which voices cannot be heard by other persons in the same room. But as the term "audible voice" must sound like an ignorant expression to the educated general public, we suggest that "direct voice" be substituted.

A STRANGE STORY ABOUT STONE THROWING BY SPIRITS.

THE following remarkable narrative we find in the *New York Evening Post* of August 18th, one of the leading daily newspapers of America, and we are glad to state that Mr. Epes Sargent is now inquiring into its authenticity:—

A FAMILIAR SPIRIT INDEED.

From New Martinsville, West Va., comes the latest ghost story. If we may credit the account given by the *Wheeling Intelligencer*, there lives, twenty-five miles up Fishing Creek, and about twenty miles from Burton, one Henry Nolan, a wealthy, and altogether respectable gentleman. Mr. Nolan has a son John, thirteen years of age. He is a bright, intelligent boy, and has always, until lately, been in good health and spirits. Early last spring, however, he began to be troubled in a manner unaccountable to his parents, who at first thought he had lost his reason. He was followed, he said, continually when in the house, by an old grey-headed man. He could see this man plainly, but no one else could. John's parents becoming alarmed, sent him away from home, and he remained some time, experiencing no annoyance while absent. His friends, thinking his mind sound and health restored, sent for him, and he returned, but to have his every step dogged in the same mysterious manner.

Now the affair took a different turn, and stones began to be hurled at him by this old but invisible man. If John was in the house the stones would fall upon the roof; likewise if he was in any of the outbuildings. If he was in the yard or fields—in fact, in any place outdoors—they would fall around and upon him, but never hurt him. These stones varied in size from the dimensions of a pullet's egg to those of a human fist. They could be seen coming through the air, but from whose hand John alone could tell. He could always plainly see the old man hurling them at him. Things went on in this way for some time, John steadily and rapidly failing in health and strength till July, when he again left home, and, as before, was not troubled during his absence. He was to return on Sunday, the 9th of the month, and now some of the friends and neighbours determined to ferret out and expose the whole business. Accordingly, on Saturday four men armed themselves and went to the house.

Early Sunday morning, before John was up (he was never in any way disturbed while asleep), they surrounded the building, first being careful that within their circuit no one was concealed. Scarcely had John arisen when the stones began falling almost in a shower on the roof. Looking up into the air, the party could see them dropping like rain, but whence they came, or by what power impelled, was a complete mystery. Of one fact all were assured: they were thrown by no one within a long distance of the house.

After breakfast John came out and the stones fell thick and fast around him now, apparently coming from a field near the house. John could distinctly see his old assailant in the field, so with rifles cocked the men moved in that direction. The boy described the ghost as sitting in a small bunch of briar bushes—the very one whence the bombardment proceeded. The patch was instantly surrounded, rushed upon with clubs and stones, and John saw the old man enter another. This was in its turn surrounded, but with the same

effect. Sometimes after coming from a patch the old man would enter another a few feet away, sometimes dash across the field. All Sunday the search went on, but without success. On Monday, however, while the storming party were running from briar heap to briar heap, their victim became suddenly visible to all. He was dressed in blue trousers and shirt, of fine-looking material. He was hatless, but his long white flowing beard and hair hung in profusion around his shoulders and over his breast. His face was pale, his eyes clear and sharp, and black as night. He was ordered to surrender, but did not deign to stir. The men then closed upon him, but he darted off like a deer. Meanwhile the stones continued to rattle down, though propelled by some other power than the arm of the phantom.

John started in pursuit, running with such swiftness that he kept by the old man's side, while the rest of the party were left far behind. Again the strange being entered a thicket of briars, and became invisible to all except the boy. As soon as he was driven from that hiding-place he entered another; and so the chase went on. Once more during the day he appeared in full sight, and this time as he still spurned all attempts to make him surrender, it was decided to shoot him. One of the men took deliberate aim with his rifle and fired. The spirit, unhurt, bounded off. Another pursuer fired, but in vain. The two men prepared to reload their rifles, but upon neither of them was there a lock, both having fallen off.

For two days this hunt proceeded, without satisfactory results. On Tuesday, however, a smoke was observed to arise from every bush whence the stones came. Another singular circumstance was connected with this, namely, that an Indian hen, a bird found everywhere in that part of the country, was seen to rise from each bush, and fly to another, the volley seeming to follow in the wake of her flight. No conclusion having been arrived at with regard to this mystery, the investigation is abandoned. John, now weak and emaciated, wasted away to a shadow of his former self, has been sent away from home, and had not, up to the time the report was written, returned.

This story, incredible as it may seem, comes to the *Intelligencer* supported by the names of citizens well known in the neighbourhood where the events are alleged to have occurred.

SPIRITUALISM IN MARYLEBONE.

LAST Monday night the monthly social meeting of the Marylebone Association of Inquirers into Spiritualism was held at 6, Blandford-street, Baker-street, Portman-square, London. Mr. G. F. Tilby was voted into the chair, and a conversational discussion on various subjects took place.

The Chairman said that the rooms in which they then met had been engaged by the Association for five nights per week, namely, from Monday to Friday inclusive. On Wednesday evenings discussions took place on general subjects; on Tuesdays and Fridays *seances* were held with non-professional mediums, and on Mondays other business was sometimes transacted. The rooms were still frequently at liberty for one or two evenings in the week. The society wanted more mediums; plenty of sitters would attend if good mediums were present.

Mr. Charles Hunt could not understand how Professor Tyndall could make deprecatory remarks about Spiritualism, when his scientific co-workers, Messrs. Crookes, Varley, and Cox testified its facts to be true; Professor Tyndall ought, therefore, to have paused before uttering remarks savouring of fancied superiority. When he (Mr. Hunt) became convinced that the tapping noises were not made by any person in the body, this seemed to him to be a profound mystery in

itself, and it seemed greater, and grander, and more glorious still, when intelligence was demonstrated to govern the sounds. Such facts demanded and would receive the attention of the best intellects of the age. Spiritualists should try to lead such good lives as to draw attention to the movement by that circumstance alone.

Mr. C. White said that if the Fays were mediums, it was a disgraceful thing they should act like professional conjurors; if they were Spiritualists, they should say so. It was a funny thing that that society was tinged with the same spirit, for it called itself an association of "inquirers" merely. He never called himself an inquirer, but told people first that he was a heathen, and next that he was a Spiritualist, so that he thus clearly defined his position at once.

Mr. Frost said that Spiritualists should love one another more and more, that he was a Spiritualist of fifteen years' standing, and was the founder of the St. John's Association.

A discussion then took place about the mediumship of Mr. Fever, Mrs. Freehold, and Miss Maynard. Mrs. Freehold was said to be a reliable clairvoyant, and Miss Maynard a good medium for table manifestations.

Several recitations and songs were given in the course of the evening.

Mr. Arthur Maltby proposed and Mr. Hunt seconded a vote of thanks to the chairman, and the proceedings closed.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

SPIRITUALISM IN SWANSEA.

SIR,—We have had a visit at Swansea from Messrs. Peck and Sadler, mediums, from Cardiff, this week, and had four *seances*, at each of which fourteen to eighteen persons were present. A guitar, flutina, bell, and drum were on the table, playing in turns, and sometimes moving about the room, or touching us on different parts of our bodies. They sometimes touched the ceiling, and various other astonishing things took place. One of the instruments lay on my knee for a short time, and was then lifted by an invisible agency. Several short lectures were given through the mediums.

We have formed a circle of ladies and gentlemen, who meet on Wednesday evenings, and we are progressing well. We hope soon to have some good manifestations.

At a private *seance* with the two mediums in daylight we had loud knocks on the table, which was also lifted up, with its three legs clear of the floor.

H. HUDSON.

Swansea, August 24th, 1874.

SPIRITUALISM IN GERMANY.

SIR,—Having returned from my annual tour on the Continent, it may be acceptable, as a kind of supplement to my report of last year, to state my impressions in regard to the progress of Spiritualism in Germany. In Hamburg and Altona I found not the slightest advance, and the general tone of argument, spiced with sneering and coarse expressions, was even more offensive than before. This may be partly due to the more perceptible contrast with my own increased conviction of the truth, but I believe that we shall hardly see in the north the first signs of movement. On the Rhine I found the same indifference, but the prospect of a brilliant vine-harvest may have something to do with it this time, and as the favourite motto says, "In wine there is truth!" this favourable turn in the vintage may be beneficial to the cause after all.

Among the pet arguments against the phenomena, I heard the following old story put forward with would-be killing effect:—A valuable bank note (of England) has been deposited in Paris, to be owned by the clairvoyant who will read the number, which is carefully concealed. For twenty years the tempting prisoner has waited for the deliverer. But I told them how they could raise £1,000 without calling supernatural powers into play, in accepting Signor Damiani's challenge. I hope that gentleman will not be angry if he should read this, if I propose on my own responsibility a renewal of this challenge, provided, of course, that other clever people have not carried off the prize long ago. If not, there would be a chance to do good work to science and humanity. Let the learned professors not any longer withhold how the thing is done, but prove it on Signor Damiani's terms, and the £1,000 may form the foundation of a lunatic asylum for the deluded Spiritualists!

But all these discouraging experiences were more than

balanced in the unmistakable earnestness and activity I met with in Leipzig. The fortification against gross materialism seems reinforced by A. Aksakof's liberal hand, and bids fair to stand a long and severe campaign. Three gentlemen, Herr G. C. Wittig, O. Mutze, and S. Besser unite in untiring energy to further the cause. The Association flourishes in every respect, and the library is of the first order. But, alas, there is not a single circle for manifestations of a physical nature, and not one developed medium. They are, perhaps, in advance of us in reading and constructing theories, but any learned professor, with a bit of "broken natural law" in his fist, smashes all into fits. A spirit like Peter, who would place a barrel organ of heavy calibre on the head of an infallible scientific man, and play a lively tune on it, would do more than ever so many volumes. Since I have told my friends in Leipzig of my own experiences, they at once began forming regular circles, and so we may hear in time something from the *literary* centre of Germany. I have often been amused to hear of people who were too feeble to think for themselves: "Let us wait for what Professor Helmholtz will say to it," and I forgave those willingly, who look to Professors Tyndall or Huxley for permission to believe in their own five senses. I should not wonder if, when the battle grows more conflicting and perplexing, a nervous inquirer might cast an anxious glance at Bismarck or Moltke, to settle the dangerous difference! Manchester, Aug. 31, 1874. C. REIMERS.

THE CHURCH AND REINCARNATION.

SIR,—It was unfair to Kardec's magnificent creed, to couple it so closely as I might seem to do, in p. 71, with the Pythagorean and Buddhist, because, as Prince Wittgenstein observes, both Pythagoras and Buddha would appear to have transmitted from their Hindoo teachers to their immediate disciples, along with the doctrine of "merit and demerit, causing successive re-births of the soul until it becomes perfect, when it is not born again," the sad young-world notion of our possible re-birth as animals, which even Hindoos are said to be now outgrowing. There is no danger of its revival, I presume, anywhere, as the late Siamese premier's work, *The Modern Buddhist*, says, "Those who hold the slaughter of animals to be sinful are few compared with those who believe that there is no harm in it," and "We know not whether they will after death have another existence or not." (P. 75, Alabaster's translation.)

A more fatal inferiority of modern Buddhism, and one perhaps inseparable from the denial of a personal God, I suppose to lie in its extreme trust in works—the sort of counting-house balance-sheet of merit and demerit, dwelling on the acts of a man, rather than what he is or becomes. Kardec differs from this as Gospel from law; and altogether, could his teaching be traced to spirits, it would seem to me a sufficient answer to the *cui bono* question, as regards this generation's alleged outburst of intermundane intercourse.

As for the curious Church expression, "resurrection of the flesh," it seems to have been founded on about three texts,—Job xix. 26 (which Hebraists now deny to have referred to anything beyond Job's confidence that he would be raised from his present sickness); Ezekiel xxxvii. 1, 14; and the Saviour's argument when "materialised," Luke xxiv. 39, "For a spirit hath not flesh and bones, as ye see me have." The phrase at least commits the Church to a doctrine of not less than two future lives, one in the flesh and one out of it, because Paul makes it notorious that "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50). There are other Church phrases, still less scriptural, and yet more curiously reincarnationist. A hymn I remember to have often heard in church, wherein each singer actually accuses himself of *causing* Christ's crucifixion! "Whom *my* sins crucified." The line used to revolt me, but is justifiable on Kardec's theory, and in no other way that I can see. If we all lived and sinned in sundry lives of old, then it is quite tenable that all our sins, and mine, contributed to cause that event. The constant Church dogma, moreover—seemingly a fair inference from many places in St. Paul—that Christ is "the Saviour of all men" past or future, and without His death no child of Adam could have escaped ruin, ceases to be a paradox, if we once admit, with Kardec and Genesis, that, before Noah's flood, "the heavens and the earth were finished and all the host of them," including, therefore, every soul of man or child now incarnate. On that view, it is quite credible that, however triumphant the ancient lives, say of Abraham or Socrates, yet in their necessary encounters of new kinds of trial, in more complex social states, down to all the intricacy and bewilder-

ment of ages like the present, not a soul of them would be saved but for the mission and sacrifice of Christ.

At the risk of exceeding the space you prescribe to letters not communicating new facts, I would add that the Biblical case for the Kardec doctrine is temporarily weakened, I think, by the "spirit guides" of Miss Blackwell (its only present English advocate) who seem very far from doing it justice, as one example will show. Having insisted, of course, on Christ's repeated assertions that His friend John the Baptist was Elias reincarnate, according to Malachi's prediction—a fact unknown to John himself in the flesh (John i. 21)—Miss Blackwell, or her guides, coming to comment on that notable *seance*, the Transfiguration, find a supposed difficulty, to obviate which her guides have assured her that the figure called "Elias," conversing with Christ on that occasion, was, another spirit representing that prophet! Now this personation was all to meet a difficulty that never existed, as Miss Blackwell might have shown her guides, in the same chapter with either of the two narratives of the Transfiguration, and within very few verses of it, that John was not at that time alive—see Matt. xvii. 12, and Luke ix. 9. The reincarnate Elias had lately been beheaded, so that there was nothing against his spirit resuming on "the holy mount" his ancient form and personal memory. E. L. GARBETT.

7, Mornington-road, N.W., Aug. 24.

SPIRITUALISM IN AUSTRALIA.

THE Rev. J. Tyerman, editor of *The Progressive Spiritualist*, Melbourne, recently visited Sydney and gives the following account of the position of Spiritualism in that country:—

Some of the readers of the *Progressive Spiritualist* have probably felt more or less interest in my visit to Sydney, and for their benefit more especially I will give a brief narrative of it. They are already aware that I was invited to visit Sydney and deliver a course of lectures on Spiritualism and Free-thought. "The Committee of Inquirers" consisted of the following gentlemen:—the Hon. J. Bowie Wilson, and Messrs. E. Greville, M.P., W. M'Donnell, H. Gale, W. Blackman, H. Gilchrist, C. Pearce, J. Bennett, M. H. Long, F. Sinclair, C. H. Livingston, J. Powell, A. De Lissa, and W. Johnston. Spiritualism, Unitarianism, Judaism, and Secularism were represented on the committee. The majority of these gentlemen were not Spiritualists, but they were desirous, for their own sake and that of others, that the subject should be ventilated, and its claims placed before the public; and hence their invitation.

I left Melbourne on the 19th of May, in the steamer *Wentworth*, and happened to have the same berth which Mr. Foster occupied a fortnight before. We had a fair wind the first night and part of the next day, and got along well; but towards the evening of the 20th a heavy gale arose, which continued most of the night. Having rounded Cape Howe the wind moderated, the sea went down, and we had a pleasant run the rest of the voyage. Spiritualism cropped up several times, and on the 21st we discussed it and our dinner very heartily together. Captain Paddle was opposed to it; but evidently had very imperfect and erroneous views respecting it. Two or three of the passengers, however, had seen sufficient to convince them there is something in it, and several others evinced a desire to know more about it. We arrived in Sydney about one o'clock in the morning of the 22nd—too late to go ashore. Mr. Gale came on board shortly after daylight, and gave me a hearty welcome. He has been a Spiritualist several years, and is very enthusiastic in his desire and efforts for its propagation. It was he who first wrote to me on the subject of a visit to Sydney, and since a committee has been formed he has been their correspondent, so that we hardly seemed strangers to each other. Presently another member of the committee, Mr. Pearce, came down to meet and welcome me. I was informed that the committee had provided me quarters at the Rev. Dr. Stanley's, Paddington, whither Mr. Gale accompanied me. I confess I felt rather taken aback when I learnt that I should be in such close relationship to the clerical order, though one of its representatives, for a month; but on ascertaining that Dr. Stanley was a liberal Unitarian, the unpleasant possibilities that began to loom up before me in a great measure disappeared. On reaching Paddington I soon felt that I should be at home. Dr. Stanley was the only Unitarian minister in Sydney for a number of years. Since he retired from the public ministry he has had a private boarding-school of a superior character. There was a division

among the Unitarians some time ago, since which time he and two laymen have in turn conducted a Sunday service for one section of the Church. He is a man of great culture and attainments, holds advanced views on theological and religious questions, and has lately become interested in Spiritualism; and I need only add that there was nothing wanting on the part of Mrs. Stanley and himself to make my stay with them as agreeable as possible.

On landing, I found that I was advertised to deliver my first lecture that evening, and accordingly I opened the campaign in the Odd Fellows' Hall, Elizabeth-street. The Hon. J. Bowie Wilson was announced to preside at the first meeting. He is an old and tried Spiritualist, having become one through what he witnessed in America in the early days of the movement. As a matter of course he has incurred a good deal of ridicule and opposition by his adhesion to such an unpopular thing as Spiritualism; but he has stood true to his principles, and now feels in some measure rewarded by the progress they are making among all classes of society. There was a numerous and very intelligent and attentive audience present.

The other week-night meetings were held in the Temperance Hall, Pitt-street. I need not enter into particulars respecting each meeting. Suffice it to say, they were all well attended.

In addition to the week-night lectures in Sydney, I delivered two in the School of Arts, Balmain—a pretty suburb—and one in the Town-hall, Newtown—another suburb. Dr. Tucker occupied the chair at the latter place. The meetings were encouraging. I also lectured in the School of Arts, Paramatta, fifteen miles from Sydney. Mr. H. Gilchrist presided. Paramatta is a quiet little town, one of the oldest in the colony, and reminds one very much of the old country. Messrs. Gilchrist and Pearce accompanied me thither. We had a delightful trip to it by the river, and returned by train. There are several other inland towns in which I was anxious to break the ice, but my stay in the colony was too short to admit of my doing so.

Our four Sunday night meetings were highly successful, as regards the attendance and the interest manifested. The two first were held in the Temperance Hall, which was kindly lent to us by the committee of the Unitarian Church.

Two of the Sunday meetings were held in the Victoria Theatre. Mr. J. Bennett, the lessee, very generously placed the theatre at the service of the committee for Sunday evening and Saturday afternoon meetings. The experiment of a Saturday afternoon lecture was not tried, but the Sunday meetings were a glorious success. The first lecture was on the "Devil," when about 2,500 were crammed into the building, and hundreds went away unable to obtain admission. Every foot of standing room was occupied, and a good many stood behind the scenes on the stage.

I need hardly say that the pious folks of Sydney, and especially the clergy, were seriously exercised by the success that attended my meetings. Several of the latter warned their hearers against Spiritualism as a "latter day delusion," and in the spirit of true orthodox charity denounced me as an "infidel," a "blasphemer," "an emissary of the Devil," and I know not what. Of course such things were not new to me. They only furnished another illustration of the pernicious fruits of the popular religion. The man who dares to think for himself, and to publicly enunciate principles opposed to the orthodox creeds and dogmas, however conscientious his views and honourable his conduct may be, must be denounced and slandered in foul terms by those canting pharisees, who claim to have the only commission, patented in heaven, to show the people the way to heaven! The Rev. A. W. Webb was the first to announce a lecture against the movement, under the title of "Spiritualism Weighed in the Balance, &c." As I could not attend the lecture, and no report of it was published, I did not ascertain its character.

During my stay in Sydney I had an opportunity of testing the powers of "abnormal sight," alleged to be possessed by Master Alfred Bone. The case has been the subject of considerable correspondence in the Sydney papers. He certainly read words and described objects correctly, both with a wool padding and bandage over his eyes, and when his eyelids were tightly held down by the fingers. I intended trying him again before I left Sydney, but my engagement did not allow of my doing so. From what I saw, however, I had reason to believe that the boy does possess the power which is claimed for him. I have not space to detail what he did when I was present. The case is an interesting one, and deserves further investigation by competent and unprejudiced men. His father, fully believing in his son's genuineness, very naturally feels hurt at the imputations of imposture

which certain persons have not scrupled to throw out; but time will vindicate the truth.

I must not omit to state that Mr. Foster stayed a night in Sydney, on his way to California, and gave two very successful *seances*. Eleven gentlemen attended the first, and about twenty the second sitting, all of whom, I learnt, were deeply impressed by what they saw and heard. Some capital tests were given, and those who received them naturally felt a greater interest in my lectures than they would otherwise have done. It is much to be regretted that Mr. Foster did not make a longer stay. He would have done far more for Spiritualism by the proofs he could give than any number of lectures could do.

I have said nothing of Sydney as a place. Its harbour is one of the finest in the world, and is justly the pride of the Sydney people. The city reminded me more of an English town than any place I have visited in the colonies. Many of the views around it are charming in the extreme. I spent a pleasant night with Mr. Greville at Cook's River, and almost fancied myself in the old country in going along the road. I cannot speak of my ride to the South Head, Botany Bay, and other places, which I so much enjoyed. All the friends treated me with great consideration and kindness, and strove to make my visit pleasant to myself, as well as useful to the cause of Spiritualism and Freethought. The social gathering which the committee had arranged to meet me on the Tuesday evening before I left was a most enjoyable affair. I learned with pleasure that several circles were formed while I was in Sydney to investigate Spiritualism, which, if conducted with wisdom and perseverance, will no doubt obtain satisfactory results.

I left Sydney in the *Rangatira* on the 18th. Several of the committee and other friends came down to see me off. After a fair passage we arrived in Hobson's Bay on the 21st, and I found myself announced to lecture the same evening in my old place—the Polytechnic Hall.

SEVERAL articles are standing over for want of room; contributors are requested to kindly make them short and to the point, as that plan may save weeks of delay in publication.

SPIRITUALISM IN NEWCASTLE.—In consequence of pressure upon space this week, the description of the *seances* we had with Newcastle materialisation mediums, is postponed till next week. Much general information will be given as to the nature of these phenomena, the result of our having attended some one or two hundred materialisation *seances* with the best mediums in this country.

A GOOD EXAMPLE.—Mr. F. Everitt, one of the most active Spiritualists at Bishop Auckland, having recently greatly enlarged his business premises in the main street of that town, conjointly with Mrs. Everitt invited many friends to meet him in his new premises one day last week, and there were great festivities, with no wine or other ardent liquor, against all of which Mr. Everitt resolutely sets his face. But the chief incident of the meeting was that he invited about thirty old people from the workhouse, to come and make merry with the rest of his friends on the occasion, and in returning thanks for a speech made in his honour, he in effect expressed the hope that the precedent set would never be allowed to die out, but that something would be done annually to entertain the poor and helpless of Bishop Auckland henceforth for ever.

ANSWERS TO CORRESPONDENTS.

Mr. Algernon Joy writes—"The turn you have given in your report, to what I said in seconding the vote of thanks for Mr. Harper's paper at the Crystal Palace, conveys an idea of damning with faint praise, which was not in my mind. What I meant to say was, that there seemed to me to be a *great deal* that was *very valuable* in the paper, though its rather grandiloquent style might make it difficult for some people to catch the author's meaning sometimes."

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SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bonnett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. G. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volekman, Esq.; Horace S. Yeomans, Esq."

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred I. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls or the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—
"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hollin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from Mortgage. The Building when complete, will cost above £1,500 of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the holdest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,
HENRY LORD, Union street, Beech,
Sowerby-bridge, Yorkshire

July 14th.

List, already promised.

	£	s.	d.
Mrs. Cora L. V. Tappan...	...	...	5 0 0
Twelve other friends £1 each	...	...	12 0 0
A Friend at Oldham	...	...	1 0 0
A Ditto at Manchester	...	...	1 0 0
H. J. L.	...	...	20 0 0
National Association of Spiritualists, London	...	...	5 0 0
John Lamont, Liverpool	...	...	1 1 0
E. Broadbent	...	...	1 0 0
J. G.	...	...	2 0 0
Three Friends	...	...	1 12 6
J. Milner	...	...	1 0 0
J. C. and J. S.	...	...	7 6
Wm. Jackson	...	...	2 0 0
E. Holt	...	...	1 0 0
Benjamin Swaine, 3rd Donation	...	...	1 0 0
A Bath Friend	...	...	10 0
Two Spiritualists	...	...	4 6
Proceeds from Mr. Tappan's Oration	...	...	5 10 0
	£61	5	6

A parcel of 8 Books and Tracts from James Raistrick, Leeds.

Mr. James Burns has kindly given his services on Sunday, August 9th, 1874, for the benefit of the new Lyceum.

P.S.—The amounts and other gifts will be acknowledged in the London Spiritualist periodicals.

£1,000 REWARD.—MASKELYNE & COOKE.

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